Vol. 7. No. 12.] [December, 1883.

THE NEW-JERUSALEM MAGAZINE.

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PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

ENTERED AS SECOND-CLASS MAIL MATTER.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
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MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 12.

DECEMBER, 1883.

THE BEGINNING OF THE ORGANIZED NEW CHURCH, IN ENGLAND.*

IT is difficult now to realize the circumstances which surrounded the few earliest receivers of the doctrines of the New Church, when, in their scattered, isolated condition, they were first moved to discover and draw near to each other, and constitute what proved to be the beginning of an organized religious community. So great are the changes wrought within this period of a hundred years, that a knowledge of the facts hardly enables us to realize the situation.

It is not clear that at the first any thought or purpose of forming such an organization entered into their minds. It is certain that the little community at the first took no such organic form; and apparently it then aspired to no such form. They sought at first only mutual sympathy and association. Nevertheless, in these few, unknown, scattered, yet sympathetic units there had been concealed the germ of an organized community, whose purpose was, and is, to encourage and, with every intelligent and sympathetic aid, to help each other forward in the new life that was dawning upon them in the doctrines of the new revelation. It was the yearning for this mutual sympathy and help—for the joy

* Read before the Massachusetts Association at its meeting in Salem, October 11, 1883.

subjects which filled and delighted his mind. But in the whole first year of his search, as he relates, he found only three or four with whom he could hold sympathetic intercourse on these subjects.

The next year, 1783, he invited these few to hold regular meetings at his house, for reading and conversation on the new doctrines. This was near to the spot in London where Swedenborg died. At the first meeting there were only two besides Mr. Hindmarsh himself. These meetings were continued every Sunday morning. Afterwards they were joined by another, making, altogether, four persons. But few of the works were then translated. Young Hindmarsh had, however, already possessed himself of all the writings in the Latin, and these they had constantly on the table before them, as they read and conversed. It was at a time, and in a city and country where men were separated by barriers of class and trade distinction, far more than they are to-day. But the common interest which they felt in the new revelation, and in the demand it made upon them for a new life, broke down these artificial barriers so far that men of very different social station met and communed, as brethren in a common and sacred cause. The three who composed this first New-Church meeting in London were Peter Provo, an apothecary, William Bonington, a clock-case maker, and Robert Hindmarsh, printer; intelligent men, of comparatively humble life. But the fourth, who joined them afterwards, was John Augustus Tulk, a gentleman of independent fortune, who, as Mr. Hindmarsh says, by his zeal, ability, and judgment, added strength to their hands. This gentleman was the father of Charles Augustus Tulk, also a very zealous New-Churchman, whose peculiar views have made him perhaps more widely, though not so favorably, known.

These small, informal, weekly meetings had continued until near the close of the year 1783, when it entered into their minds to make an effort for a more public manifestation, in order that all who had any interest in the new doctrines might be found and brought together, and made

acquainted with each other, so that with their forces thus united, they might, in the words of Mr. Hindmarsh, "make known to the world what they could no longer in conscience conceal." An advertisement was therefore published in various newspapers, to the effect that, "All persons acquainted with the theological writings of Emanuel Swedenborg, and favorable to their promotion," were "earnestly invited to meet together, for consultation, at the London Coffee House, Ludgate Hill, at five o'clock on Thursday evening, the fifth of December."

This advertisement brought together five persons at the appointed place and hour; but finding that no private room could be had for their accommodation, they immediately adjourned to the Queen's Arms Tavern, on the south side of St. Paul's churchyard, where they had a room to themselves, and had tea together. The five persons present were those above mentioned and one other, namely, William Spence, a surgeon. Thus the immediate effect of this effort was the increase of their numbers by only one. Another person, however, Mr. Henry Peckitt, a retired apothecary, arrived at the advertised place of meeting — the London Coffee House — after they had left, but could learn no tidings of them, although they had left directions as to where they were gone. Mr. Peckitt, therefore, returned home without finding them.

"At this first public meeting, if it may be so called," says Mr. Hindmarsh, "we mutually congratulated each other on the good fortune and happiness we enjoyed in having become acquainted with the writings. . . . To hear the story of each other's first reception of the doctrines, and to observe the animation that sparkled in the eye and brightened up the countenance of each speaker, as it came to his turn to relate the particulars of that, by him, never-to-be-forgotten event, was itself a little heaven,— a foretaste of those pure delights which we foresaw would spring up in the minds of all future recipients, when they should, in years or ages to come, first meet together in little bands or societies, to see and converse with each other, to talk of all the wonders of the new revelation, to help each other in the way to the heavenly

Zion, to point to the gates that open into the Holy City, and to spread widely, and more widely still, the happy news that the New Jerusalem is in the act of descending from God out of heaven, prepared as a bride adorned for her husband."

After these mutual congratulations, and the reading of some letters from absent individuals who resided in the country, they consulted as to the best means of making known the new doctrines, and enlarging their society. Three or four hours thus passed swiftly away, and soon after nine o'clock they adjourned, to meet again at the same hour and place on the Thursday following, unless a more convenient situation could in the meantime be procured. Mr. Hindmarsh adds,—

"Our spirits were elated by this meeting. . . . We were highly gratified with this first public interview of congenial minds; and determined to prosecute our plan of holding up to the view of the world the light which could no longer be concealed in a secret place, nor hid under a bushel."

In the course of the following week they engaged rooms in the Inner Temple, near Fleet Street; and to make their meeting more public they advertised it in some of the newspapers, stating the objects they had in view, and giving a general invitation to all readers of Swedenborg's writings, in London and elsewhere, to come together and unite in a common effort to extend a knowledge of them and their important contents to the world.

The only accessions to their small number, in response to this advertisement, were Mr. Henry Peckitt, who had failed to find them at their previous meeting, the Rev. Joshua Gilpin, a talented young clergyman of the Church of England, and Mr. James Glen, a Scotch gentleman, who was soon to sail for America, and who, a few months later, first planted the seed of the New Church in the United States. Thus increased, their number was eight.

After meeting two or three times at the room in the Inner Temple, the little unorganized Society removed to more con-

venient apartments in New Court, Middle Temple. They there took the name of "The Theosophical Society, instituted for the purpose of promoting the heavenly doctrines of the New Jerusalem, by translating, printing, and publishing the theological writings of the Hon. Emanuel Swedenborg."

In order to appreciate the occasion for their so early devoting themselves to the work of translating and publishing the writings, it must be had in mind that, with a few important exceptions, the works of Swedenborg then existed only in the Latin, and were therefore, to that extent, inaccessible to any but the few who could read them in the Latin language.

The Society continued to hold its meetings on Thursday evenings, and gradually increased in numbers. Among the new accessions were several persons of distinction in their respective professions. One of these was John Flaxman, the eminent sculptor. At these meetings the untranslated writings of Swedenborg were read from the Latin, either by Mr. Hindmarsh, or by Mr. George Adams, one of the later members. In these, and in the few translated works, they thus regularly and frequently sought instruction on all the grand topics of true Christianity.

"The conversation," says Mr. Hindmarsh, "to which these interesting subjects gave rise, and in which each member took part, was in the highest degree animated and delightful; and tended, in an extraordinary degree, to unite us together in the bonds of mutual affection and charity. In many respects this Society might have been compared to the primitive Christians. Sincerity, simplicity, and an earnest desire to communicate to others those spiritual advantages which we ourselves enjoyed, were distinguishing features in all our meetings,—which were conducted with an order and harmony truly gratifying."

For the accommodation of those who could not conveniently attend on days of business, and in order that the benefit of their meetings might be as widely diffused as possible, they soon resolved to hold them twice in the week, —on Sundays as well as on Thursday evenings,—and they

were often attended by strangers, as well as members of the Society.

With what vigor and self-sacrifice this little band of earnest New-Churchmen applied themselves to their chosen work of translating and publishing the writings, may be seen in what they actually accomplished. In the year 1784 they translated and published "The New Jerusalem and its Heavenly Doctrine," printed at the joint expense of themselves and a Printing Society that had been formed in Manchester; the "Treatise on Influx"; and in Latin, the posthumous "Summary Exposition of the Prophets and Psalms," and the "Hieroglyphic Key." In 1785 they published, in four quarto volumes, the Latin of the "Apocalypse Explained," from the author's MS. When we consider that this was done at the expense of four persons, it was certainly no small undertaking; and one can hardly help the reflection how much we might now accomplish if we generally entered into our New-Church labors with the same self-sacrificing zeal. In the following year, 1786, they only published a translation of the "Doctrine of the Lord," and the "Nine Queries."

But thus far, and up to the year 1787, they had assumed no organic form as a distinctive church organization. It was a social and, so to speak, business organization, for informal and mutual study of the doctrines, and friendly association, and for the work of publishing the writings to the world, by means chiefly of the Press. No New-Church public worship had been established; and none of the outward means and requirements of public worship had been provided. Many of them still attended the worship of the established Church, or of the several religious denominations with which they had been connected. It is hardly probable, perhaps, that the subject of such distinctive outward church organization had never entered into their minds; but if it had, the time had not been ripe for it. But now, in the year 1787, it was thought that the time had come when the receivers of the new doctrines should separate themselves, as a religious body, from other professors of Christianity, assume a more public character, and establish public worship

of the Lord Jesus Christ, in agreement with the doctrines of the new revelation. It was undoubtedly from no design, but it is a remarkable, and appears to me a very significant, circumstance, that they were moved by the Divine Providence to take this important step just thirty years after the date of the Last Judgment, and consummation of the first Christian dispensation. The number *thirty*, we are taught, being the product of *three* and *ten*, signifies "a fulness of remains," and also "the beginning of a new state." (A. C., nos. 647, 5335, 7984; and 1347, 1351.) It was at thirty years of age that the Lord entered upon the public work of his ministry; it was ordained that the Levites should not enter upon their work in the tabernacle of the congregation until they had attained the age of thirty years; and there are many other examples in the Word,—all on account of this significance.

This has sometimes been called the establishment of a new sect. But was it a new sect? No more than the separate organization and worship of the early Christians was establishing a new sect of Judaism! The cases are precisely parallel. That was at the close of an old dispensation and the beginning of a new. Equally so was this. The Jewish doctrines were not more repugnant, nor their worship more incompatible with the early Christianity than were the perverted doctrines and worship of the consummated first Christian Church to those of the new. Neither was the establishment of a new sect, but the outward beginning of a New Church. If either of them was sectarian, both were. If this was uncalled for and unjustifiable, that was so.

The Society had now continued its meetings in the Temple from 1783 to 1787,—

"During which time," says Mr. Hindmarsh, "the doctrines of the New Church were very extensively made known in the kingdom, and in other parts of the world, by printing, publishing, and circulating the writings of Emanuel Swedenborg; and various other societies having been formed in different places for reading and conversation, but hitherto without the hope or expectation of seeing public worship established among them in agreement with those doctrines, several of the London members of the Church

came to the resolution to bring forward in the Society a distinct proposition for taking and opening a place of worship."

It was found when the matter came to be considered in the Society, that they were of divided mind on the subject; those who were in favor of this important step were even in a minority by a few votes,—on the ground that the proper time had not come. They who were of this mind nevertheless felt it to be their duty to take the step forward; and on this subjeet there was a first division among them. It was, however, a friendly separation, and in respect only to this matter.

"Finding," says Mr. Hindmarsh, "that the Society, as then constituted, was not disposed for any change, those of the members who were desirous of having a new order of worship, united themselves expressly for this purpose, yet without discontinuing the usual meetings with the rest of their brethren in the Temple. For though in the matter of separate worship they could not all see alike, they were still united in affection and friendship, having one great object in view, in common, namely, the spread of the heavenly doctrines of the New Jerusalem, as extensively as their means would permit, by printing and publishing."

The first regular meeting of this new Society was on the 7th of May, 1787. The actual organization was consummated on the 31st of July following.

It thus appears that the year 1783 was not the date of the actual organization of the New Church as an external body. It was rather the date of the first visible beginning of preparation for it; and the period from 1783 to 1787 was that in which the germ was unconsciously maturing and preparing, to burst forth in visible organic form, in the fulness of its time, in 1787. It is proper to take public notice of the first event, I think, as has been done in England and in this country; but the year of actual organization of the New Church outwardly, will be most appropriately celebrated in 1887, which will complete the first century of the New Church as an organized body on the earth.

KATEY'S CHRISTMAS.

A TRUE STORY.

At earth's portals Christmas calling,
While the snowflakes softly falling,
Seemed almost to say,
"All earth's darkness we would cover,
As anear the angels hover,
On this Christmas Day."

Streets were filled with happy people,
While the joy-bells from the steeple
Rang this sweet refrain,—
"Come ye weary, heavy laden,
Tired age, and joyous maiden,
Christ has come again."

And amid these people thronging,
Filled with wistful, wond'ring longing,
Stood a little girl that day,
At a window where Kriss Kringle
Seemed all fairyland to mingle,
In such beautiful array.

An old gentleman came slowly
From the Christmas service holy,
Full of kindly thoughts intent;
Saw the little one's sad dreaming
O'er the wondrous fairy seeming,
Eyes on holden treasures bent.

As he paused, the poor child nearing,
Came in kind tones, bright and cheering,
"What you doing, Katey, there?"
"Only looking at the Christmas.
Such a lovely, lovely Christmas!
And would any body care?"

Poor little waif, so cold and homeless!
Spake the listener then with kindness,
"Would you like some nice things, too?
Come," the wee one's brown hand taking,
And old Santa Claus o'ertaking,
"You shall have a Christmas, too."

So the little one forsaken,
Seeming most to heaven taken,
Uttered not a single word,
As they warmed, and fed, and clothed her,
Wrapt in speechless, childish wonder,
At the kindness seen and heard,—

Till were given in generous measure,
Varied gifts from toyland treasure,
Doll, and books, and mittens red.
Then sweet, tearful eyes were lifted
By the little one so gifted;
"Is you Dod?" she softly said.

And I heard an angel calling,
Answer sweet as music falling
O'er the jasper sea;
"Thus saith Bethlehem's King most holy,
'As unto the least so lowly,
Ye have done it unto me.'"

"It is the disappearance of charity that has caused the dissolution of the Church; for where there is no charity there can be no faith; notwithstanding the Protestant Churches throughout Christendom justify these divisions in the score of faith. But nothing is more certain than that goodness alone has confidence and manifestation in the truth, and that therefore none but the righteous can believe in the Lord, or possess real faith; and their faith is simple or profound in the strict measure of their righteousness. Hence we may see how faith ceases when charity ceases."—*Swedenborg.*

"Doctrinals alone do not constitute the external, much less the internal, of the Church; nor do they serve to distinguish churches before the Lord: but this is effected by a life according to doctrinals, all of which, if they are true, regard charity as their fundamental; for what is the end and design of doctrinals, but to teach how man should live."—*Swedenborg.*

THE GERMAN RENAISSANCE.

The advent of the new age, which manifested itself so variously amongst the different nations according to their distinctive genius and condition, after the last judgment in the world of spirits in 1757, manifested itself in Germany by a great intellectual Renaissance, infusing new life and spirit into her erudition, philosophy, and literature. In the revolution of ideas that commenced to agitate the world about a century ago, Germany took the lead.

"A new race, hitherto torpid, gave the signal," says Taine. "Germany communicated over the whole of Europe the impetus to the revolution of ideas, as France to the revolution of manners. These good folk . . . found themselves suddenly the promoters and leaders of human thought. No race has such a comprehensive mind; none is so well endowed for lofty speculation."

Taine also ascribes to Germany the exalted distinction of having produced from 1780 to 1830 all the ideas of our historic age, and, according to him, it will be our great work to think them out for half a century still, or perhaps for a whole century.

"At the end of the last century," says he, "arose the philosophic German genius, which, having engendered a new metaphysics, theology, poetry, literature, linguistic science, an exegesis, erudition, now descends into the sciences and continues its evolution. No more original spirit, more universal, more fertile in consequences of every scope and species has appeared in three hundred years. It is one of the great epochs in the world's history. . . . Wherein consists this form [of mind]? In the power of discerning general ideas. No nation and no age has possessed it in so high a degree as the Germans. This is their governing faculty. It is by this power that they have produced all they have done. This gift is properly that of comprehension (*begreifen*). By it, we find the aggregate conceptions (*begriffe*). We reduce under one ruling idea all the scattered parts of a subject. We perceive

under the divisions of a group the common bond which unites them. We conciliate objections; we bring down apparent contrasts to a profound unity. It is the pre-eminent philosophical faculty which has impressed its seal on all their works. By it they have verified dry studies; . . . by it they have divined the involuntary and primitive logic which has created and organized languages, the great ideas which are hidden at the bottom of every work of art, the dim poetic emotions, the vague metaphysical intuitions which have engendered religions and myths. By it they have perceived the spirit of ages, civilizations, and races, and have transformed into a system of laws the history which was but a heap of facts. By it they have re-discovered or removed the sense of dogma, connected God with the world, spirit with matter, perceived the successive chain, and the original necessity of the forms whereof the universe is the aggregate."

This faculty for conceiving the aggregate, though it has marred its proper work by excess, in the exubérance of its force and vigor, leading sometimes to errors as well as to great discoveries, to hypothesis and abstraction as well as to grand vistas of truth, has enabled the Germans to perform the noblest and most important intellectual work, throwing a wonderful flood of new light on history, literature, language, and every branch of art and learning. Amongst other services they have performed for the world, they have undeniably made a great advance from the materialism involved in the school of Locke, and other English philosophers.

If Carlyle be admitted to be a just exponent of the spirit of German philosophy, it has had a remarkable and beneficial influence on the whole spiritual character of Germany, besides having exerted an indirect influence on all modern philosophy and thought. Many features of it seem to pave the way for the higher and more complete philosophy to be found in the writings of Swedenborg. The teachings of Kant, for instance (as expounded by Carlyle), tend to raise the mind above materialism and the illusions of sense, into a region of purer and higher truth, and thus seem to prepare the way for the still higher philosophy of the New Church, which is,

no doubt, destined to find a receptive field in the minds of the reflective and highly-philosophical German people.

"The Kantist," says Carlyle, "in direct contradiction to Locke and all his followers, both of the French, and English or Scotch school, commences from within and proceeds outwards, instead of commencing from without, and with various precautions and hesitations endeavoring to proceed inwards. The ultimate aim of all philosophy must be to interpret appearances,—from the given symbol to ascertain the thing. Now the first step towards this, the aim of what may be called primary or critical philosophy must be to find some indubitable principle to fix ourselves on, some unchangeable basis, to discover what the Germans call the *Urwahr*, the primitive truth, the necessarily, absolutely, and eternally true. This necessarily true, this absolute basis of truth, Locke, silently, and Reid and his followers with more tumult, find in a certain modified experience and evidence of sense, in the universal and natural persuasion of men. Not so the Germans. They deny that there is here any absolute truth, or that any philosophy whatever can be built on such a basis. Nay, they go to the length of asserting that such an appeal even to the universal persuasions of mankind, gather them with what precautions you may, amounts to a total abdication of philosophy, strictly so called, and renders not only its further progress, but its very existence impossible. What, they would say, have the persuasions or instinctive beliefs, or whatever they are called, of men, to do in this matter? Is it not the object of philosophy to enlighten and and rectify, and many times directly contradict these very beliefs? Take, for instance, the voice of all generations of men on the subject of astronomy. Will there, out of any age or climate, be one dissentient against the fact of the sun's going around the earth? Can any evidence be clearer? Is there any persuasion more universal? any belief more instinctive? . . . The Germans deny Hume's first principle that sense is the only inlet of knowledge, that experience is the primary ground of belief. Their primitive truth, however, they seek not historically and by experiment, but by intuition, in the deepest and purest nature of man. Instead of attempting (which they consider vain) to prove the existence of God, virtue, an immaterial soul by inferences drawn from the world of sense, they find these things written as the

beginning of all philosophy, in obscured but ineffaceable characters within our inmost being, and themselves first affording any certainty or clear meaning to that very world of sense by which we endeavor to demonstrate them. God is, nay alone is; for with the like emphasis we cannot say that anything else is. . . . This is the absolute, the primitively true, which the philosopher seeks. Endeavoring by logical argument to prove the existence of God, a Kantist might say would be like taking out a candle to look for the sun; nay, gaze steadily into your candle light, and the sun himself may be invisible. To open the inward eye to the sight of this primitively true, or rather we might call it to clear off the obscurations of sense which eclipse this truth within us, . . . may be said to be the problem of critical philosophy."

When Germany took the lead in the revolution of ideas that marked the close of the eighteenth century, it was not the first time she had taken a foremost position in the world's history; for early in the sixteenth century she had originated one of the greatest movements that ever took place in human affairs,—the Reformation, whereby Christendom was, at least, partially redeemed from the festering corruptions and horrible thraldom into which it had fallen, receiving as great a measure of freedom and light, and making as great an advance as it was capable of doing, at that time. Thus we see that there is no nation to whom the world is under greater obligations both for spiritual and intellectual benefits than to the German.

The intellectual spirit and labors of other modern nations have co-operated with and attempered those of the Germans. The more practical and concrete minds of the English and French have helped to correct and modify the great German ideas propagated amongst them; for in modern life, the facilities for interchange and commerce, both in mental and material things, are so great, that no nation keeps its resources of either kind locked up at home, but diffuses them freely, widely, well nigh universally.

Not less than in philosophy, science, and literature, did Germany show in her music the vivifying and wonderful influx of the new age towards the close of the eighteenth

century. About that time the German music developed into a fulness of beauty, a depth of expressiveness, a grandeur almost sufficient to realize our conceptions of the music of the angels. Surely the angels drawing nearer after the expulsion of the intercepting hordes of evil spirits, must have breathed into the minds of Beethoven and Mozart the immortal strains they gave to the world! Bach and Handel had foreshadowed the glorious heights to which German music was destined to attain; but not till the latter part of the eighteenth century was the climax fully reached, and the laurel crown finally transferred from Italy to Germany. This glorious music has, perhaps, more widely affected and benefited the world than even the noble literature, philosophy, and scientific attainments of Germany; for it has been further reaching, more penetrating and universally appealing, speaking to the soul of ineffable things beyond the power of literature or philosophy to grasp.

Goethe, being the most prominent and highly endowed of German authors, is the most striking exponent of the new spirit that came to animate German literature, philosophy, and erudition a century ago, vivifying even the dryest branches of these, till, like the valley of dead bones, they were clothed with beauty, symmetry, and warm, human tints. Not only were a great impetus and a new turn given to literature and philosophy, but new life and light were communicated to the stores of knowledge already on hand. The study of history and of language, for instance, undertaken on new and profounder principles, caused these to give up deep and wonderful secrets that had lain beneath the surface, enabling the student to reproduce to himself the spirit of other ages, races, and civilizations. History was no longer a mass of bare, disjointed facts, but a coherent whole,—a living and breathing spectacle to which the clew had been found. Language was no longer studied as a mere exercise in grammar, but this studious and philosophical people, divining the deep primitive laws that underlie the structure of all language, passed from its letter to its "spirit

that giveth life," thus throwing a flood of light on past ages, and on remote or extinct nations.

In this great intellectual Renaissance of Germany, Goethe was one of the foremost figures, a master of poetry, a profound philosopher, a prince of scholars, a man endowed with almost a universality of gifts. To himself and Schiller belong the honor of having inaugurated the principles of modern criticism, rendering this a profound and philosophical study, a true interpreter between the author and reader. The inauguration of these principles, first laid down in a series of philosophic epigrams jointly by Goethe and Schiller, and published in Schiller's "Musenalmanach" ("Almanac of the Muses") for 1793, created such a tumult amongst the literary men of Germany, as had scarcely been known since the day of Luther. A great controversy ensued, ending in the triumph of the broad, noble, and profound principles enunciated by Goethe and Schiller,—principles which have incalculably promoted the intellectual advance of mankind, and which are now not peculiar to Germany, but have spread amongst all enlightened nations. Owing to the spirit and method they bring to bear on the study of foreign literatures (as well as their own), the Germans excel Shakespeare's own nation in the clearness and discrimination with which they estimate him, and the depth of their insight into the spirit of his works.

"They honestly endeavor," as Carlyle says, "to understand each nation with its own peculiarities in its own special manner of existing, not that they may praise it, or censure it, or attempt to alter it, but simply that they may see this manner of existing as the nation itself sees it, and so participate in whatever worth or beauty it has brought into being."

Goethe's literary life may be divided into two periods, widely different in character, and there can be no more interesting study than to trace the successive changes and developments of this great mind through these two periods. In the first, there is but a turbid, unquiet strength manifested, as in "Werther," written when he was about twenty-

five, and struggling with the deep unrest and spiritual perplexities of the age. "Werther" gives voice to the dim pain and disquiet, the vague longing and discontent, under which all thoughtful men were suffering in that age of transition and upheaval, when the old order of things was crumbling away, and the new order not yet fully established. The eagle is sickly when he is moulting, and it is no wonder that human beings should be so, too, in a period of great transition. Goethe seemed to be in a state of darkness and unbelief, well nigh of despair, when he wrote "Werther"; but later in his career we find that this strong, rich, noble nature, had attained to a region of clearness and peace, the phantoms of unbelief vanquished, the once gloomy and perturbed spirit, serene and cheerful.

We discern in Byron something of the same deep sadness and discontent as in Goethe's opening career, only more morbid, intense, and deep rooted, and destined, alas! never to eventuate in clearness and serenity. "Manfred" is the twin brother of "Faust"; and both of these, as well as "Werther," manifest the disease of the age, the deep restlessness, discontent with the present, and yearning for an ideal beauty and happiness, only "Faust" is a less personal and more philosophical production than "Manfred." It is interesting to note the different embodiment which the same leading idea receives from the German and the English poet. Would that the latter might have passed into a state of peace and clearness, after the gloom and turbid unrest of his youth; but "his sun went down when it was yet day," and this violent and madly-sensitive soul, with its indomitable pride, its deep gloom, its strong and splendid genius, passed away amid clouds of darkness.

"Wilhelm Meister," published twenty years after "Werther," and divided from it by a still wider spiritual and mental interval, gives proof of the great changes that a fuller development of his faculties and a wider experience of life had wrought in Goethe, making it apparent that he had passed from inward imprisonment, doubt, and discontent into freedom, belief, and cheerful serenity; in short, that he

had attained to spiritual manhood, no doubt, through many an inward conflict. The world which had once seemed desolate and baleful to him, was now filled with significance, beauty, and solemnity. It is true there are some objectionable episodes in the book, some blemishes, doubtless, reflecting the spirit and customs of the age, for it was written a century ago, and the world has advanced in morality since then; nevertheless, taken as a whole, it is a noble work,—a treasure-house of great and profound thoughts.

The second part of "Wilhelm Meister," the "Wanderjahre" ("Year of Travel"), marks a still greater mental and spiritual advance on Goethe's part. It was written in his seventy-second year, and is thus the product of his fully-ripened genius, mingling the thought of the sage with the music of the poet, and showing a charming union of lightness and earnestness, calmness and gayety, strength and depth. It is more like an allegory than a narrative; indeed, it has been compared with Spenser's exquisite "Faery Queen." It seems to be a picture of what men are striving for, and ought to strive for, in the nineteenth century. "The scene," we are told, "is not laid on this firm earth, but in a fair Utopia of art, and science, and free activity. The figures, light, and æriform, come unlooked for, and melt away abruptly, like the pageants in Prospero's enchanted isle." A smiling earnestness pervades the whole work; and whilst Goethe clearly discerns the distinction between worth and unworth, there is no bitterness nor rancor against the latter, only a gentle, though firm, reflection of it.

Amid the wealth of thought in "Wilhelm Meister" on all the great concerns affecting human character and destiny, such as education, art, society, commerce, etc., we find some thoughts on religion so profound, noble, and advanced, so startlingly in accordance with the truths of the new age, that, though they were written a century ago, we can scarcely find anything surpassing them amid all the light and progress of modern days. The passages to which we refer are to be found in the sixth book of the first part of "Wilhelm Meister," under the heading of "Confessions

of a Fair Saint." Goethe has been called a Pagan, and indeed his power of taking on him the spirit of any age or race about which he wrote was so marvellous, that it is difficult to define what were his own peculiar religious tenets; but if the passages we are going to subjoin, speak his own individual sentiments, as we believe they do, he had surely attained to some of the fundamental and loftiest truths of the "True Christian Religion." The "Confessions of a Fair Saint" give a profoundly interesting history of the inner life of a noble woman who, freeing herself from the conventionalities and other shackles that threatened to mar or mutilate her own peculiar inner life, attained to a high degree of spiritual light and freedom. She describes herself as having been for a long time unconscious of any indwelling sin, but at length this consciousness came to her, rising like a little cloud, and expanding till it gradually darkened her whole soul.

"For more than a year I was compelled to feel that had not an unseen hand restrained me, I might have become a Girard, a Cartouch, a Damiens, or any wretch you can imagine. The tendencies to this I traced too clearly in my heart. . . . I hated what I felt, nay, wished to hate it still more earnestly. My whole desire was to be delivered from this sickness, and this tendency to sickness, and I was persuaded that the great Physician would at length vouchsafe his help. The sole question was, What medicine will cure this malady? The practise of virtue? This I could not for a moment think. For ten years I had already practised more than mere virtue, and the horrors now first discovered, had all the while lain hidden at the bottom of my soul. Might they not have broken out with me as they did with David when he looked on Bathsheba? . . . Was it, then, an unavoidable infirmity of human nature? Must we just content ourselves with feeling and acknowledging the sovereignty of inclination? And with the best will is there nothing left for us but to abhor the fault we have committed, and on the like occasion to commit it again? . . . Once while I was studying the songs composed by David after that tremendous fall, it struck me very much that he traced his indwelling corruption in the substance out of which he had been shaped, yet that he

wished to be freed from sin, and that he earnestly entreated for a pure heart.

"But how was this to be attained? The answer from Scripture I was well aware of. That 'the blood of Jesus cleanseth us from all sin,' was a Bible truth which I had long known, but now for the first time I observed that I had never understood this oft-repeated saying. The questions, What does it mean? How is it to be? were day and night working out their answers in me. At last I thought I saw by a gleam of light that what I sought was to be found in the Incarnation of the Everlasting Word, by whom all things, even we ourselves, were made. That the Eternal descended as an inhabitant to the depths in which we dwell, which he surveys and comprehends, that he passed through our lot from stage to stage, from conception and birth to the grave, that by this marvellous circuit he again mounted to those shining heights whither we too must rise in order to be happy; all this was revealed to me as in a dawning remoteness. Where is there in his eyes aught high or deep, aught dark or clear? It is we only that have an under and upper, a night and day, and even for this did he become like us, since otherwise we could have had no part in him. But how shall we obtain a share in this priceless benefit? 'By faith,' the Scripture says. And what is faith? To consider the account of an event as true, what help can this afford me? I must be able to appropriate its effects, its consequences. This appropriating faith must be a state of mind peculiar and to the natural man unknown."

. . . "Had not, by a singular arrangement of events, that unexpected sorrow weighed upon me for a twelvemonth, had not my own ability and strength on that occasion altogether lost credit with me, I might, perhaps, have remained content with such a state of matters [her former spiritual condition] all my days."

"But since that great moment [when in answer to devout prayer, she had realized what true appropriating faith was] I had, as it were, gotten wings. I could mount aloft, above what seemed to threaten me, as the bird can fly singing and with ease across the fiercest stream, while the little dog stands anxiously baying on the bank."

The passages above quoted contain such advanced and profound truths in reference to the selfhood, the Incarnation of the Lord, the nature of true faith,— *appropriating faith*,

to use his own remarkable language,— that we might suppose them to have emanated from the pen of some highly-gifted New-Church author, did we not know the source whence they originated. The passage last quoted seems written according to correspondences, so appropriate are the similes used; the joyous, easy, lofty flight of the bird typifying the delight and freedom of the regenerated, spiritual mind, in contrast with the anxiety and limitations of the natural mind typified by the dog baying on the bank of the stream, over which the bird flies so lightly and cheerfully.

In reference to prayer, the same narrative says: —

"As a traveller in the dark, when all was pressing on me from without, my soul hastened to the place of refuge, and never did it return empty. In later times, some champions of religion who seem animated more by zeal than feeling for it, have required of their brethren to produce examples of prayers actually heard, apparently as wishing to have seal and signature, that so they might proceed juridically in the matter. How unknown must the true feeling be to these people! How few real experiences can they themselves have made!"

The narrative closes in the following remarkable language, describing what a New-Churchman would call the second stage of regeneration, in which love is the dominant principle, and truth secondary: —

"That I every day feel more facility in doing what I reckon proper, that my conduct is approximating more and more to the image I have formed of perfection, even while the weakness of my body so obstructs me, can all this be accounted for upon the principles of human nature whose corruptions I have so clearly seen into? For me, at least, it cannot."

"I scarcely remember a commandment. To me there is nothing that assumes the aspect of law. It is an impulse that leads me and guides me always aright. I freely follow my emotions, and know as little of constraint as of repentance. God be praised that I know to whom I am indebted for such happiness, and that I cannot think of it without humility! There is no danger I should ever become proud of what I myself can do or can forbear to do. I have seen too well what a monster might be formed and nursed in every human bosom, did not a higher Influence restrain us."

THE REVELATION TO THE AFRICANS.

Attention having been lately called to this subject, it may not seem out of place to enter somewhat into detail in a study of this very important matter, for the purpose of considering with care what Swedenborg says as to the time, place, and manner of such revelation, and of making some suggestions in regard to its results. It may be remarked beforehand that the time of the revelation has lately been a matter of dispute; that its place in that great continent, so far as is known to the writer, has never yet been closely determined; and that no discussion has been made as to the probable outcome of such a revelation.

Of the importance of the subject, it is perhaps enough to say, that, at the close of his work on the Last Judgment, Swedenborg, in a brief chapter on the state of the world after the judgment which he had described, relates that the angels had but a slight hope of Christendom itself, so wholly had it lost its receptivity for spiritual truth, but much hope of a remote nation not subject to infesting influences from the regions of perverted Christianity; "and they said that to-day in that nation, interior Divine truths have been revealed and also received with spiritual faith, that is, in heart and life; and that they worship the Lord."—L. J., n. 74.

From this it appears at once that this distant nation, wherever it might be, was the mainstay of the future Church, being so open to the reception of the truths of the New Age, that in comparison with it the condition of Christendom, which was opposing and despising the new truth, was such as to give ground for but slight hope.

There has been some doubt as to this being an African race, and an argument has been made for America. But America was not then (1758) a nation, nor was it removed from infesting influences from Christendom, of which indeed it was a part, nor was any revelation taking place in America at that time, nor was there any distinction between Europe and America as to receptivity.

It seems, on the other hand, inevitable to conclude that an African race was referred to, in view of some other statements subsequently made by Swedenborg. In 1763 he printed a "Continuation as to the Last Judgment and the Spiritual World," in which treatise he says,—

"There are many societies of Gentiles, especially of Africans, who, when they were instructed by angels concerning the Lord, said that it could not be otherwise than that God, the Creator of the universe, appeared in the world, because he created them and loves them, and that his appearing could not but be made in human form even to the sight. When it is said to them that he did not appear as angels are wont to do, but was born man, and so made visible, they hesitate somewhat and inquire whether he was born of a human father; and when they hear that he was conceived of the God of the universe, and was born of a virgin, they say that he has thus the Divine essence; and that this, being infinite and life itself, he could not be such a man as others. Afterwards they are informed by the angels that he was in view a man like others, but that when he was in the world his Divine essence, in itself infinite and life itself, rejected the finite nature and its life from the mother, and so made Divine his human conceived and born in the world. Because they think more internally and spiritually than the rest, the Africans comprehended and received these things."— Cont. L. J., n. 75.

We have quoted this passage, which is one of many such, for the purpose of calling attention to the fact, that the Africans were pre-eminently receptive of spiritual truth, and hence pre-eminently likely to furnish the nation referred to in L. J., n. 74.

But, as if to remove all possibility of doubt, Swedenborg continues:—

"Since the Africans are such even in the world, therefore a revelation is taking place among them at this day, which having begun proceeds from a centre roundabout, though not yet to the seas. They acknowledge our Lord as Lord of heaven and earth. . . . I have heard the joy of the angels over this revelation, that communication with the human rational, hitherto closed by blindness in-

duced upon the things of faith, is open to them. It was told me from heaven that what has been published in the 'Doctrine of the New Jerusalem concerning the Lord and the Word,' and in the 'Doctrine of Life for the New Jerusalem,' is orally dictated through angelic spirits to the inhabitants of that region."—Cont. L. J., n. 76.

This certainly completes the reasoning as to the nation being African. But again, at a later day we have a further declaration to the same effect, and in terms so similar that they need not be quoted. (*See* T. C. R., n. 840.)

As to the time of this revelation, it would be only necessary to call attention to the frequently-used phrase "at this day" (*hodie*), as indicating that it was in conjunction with Swedenborg's work, except that the idea of the African revelation being antecedent has lately been drawn from a single passage, namely, S. D., n. 4774. It is indeed said therein that they had "long had revelations," but a careful look will show that these were previous and preparatory revelations, which led them to look for more. This very paragraph says,—

"They said that a revelation was promised and that they had long expected it, and that now they can scarcely wait longer. . . . I heard them saying that they were expecting a revelation concerning the Christ."—S. D., n. 4774.

This shows that it is an error to suppose otherwise than that this revelation of distinctive New-Church truth concerning the Lord was made about the time that Swedenborg was publishing the later volumes of the "Arcana." (S. D., n. 4620 cites A. C., n. 5893.)

In 1759 or 60, Swedenborg wrote thus of the contemporaneous revelation in his "Prophets and Psalms," when, speaking of the historical portions of the Word, he says,—

"The Church which succeeded these three is the Christian, which is an internal Church, differing from the Jewish as a night under the light of the moon from a dark night; but, since this Church has come to its end, through the completion of the last

judgment, the New Church, which is meant in the Apocalypse by the New Jerusalem, to which the things which are at this day promulgated through me will be serviceable (*inservitura sunt*), is now being instituted by the Lord; and it is being instituted elsewhere."

The place of this revelation is a deeply-interesting question, and there is reason to believe that it can be somewhat closely determined, and shown to be a limited tract. Indeed, in one instance we have a map, but it is one which has not been clear to rapid readers. This map, or rather diagram, belongs to S. D., n. 5946, but was published by Dr. Tafel, together with other lithographic pages, in an appendix to S. D., Part VII. This diagram which has nearly a triangular form with eight letters upon it, seven of which are referred to in the description given in n. 5946, cannot be understood till the page in Dr. Tafel's volume is turned nearly upside down. It will thus appear that we have at the top a line nearly horizontal, representing the shore of the Mediterranean, an angle at the right representing Egypt, a curved line downward apparently indicating the western shore of the Red Sea, another angle at its base at the southeast, representing the vicinity of Abysinnia, and a line running northwesterly to the Mediterranean. It seems proper to regard the diagram as not intended to represent the coast lines of Africa, nor of a part of it, but that region in the interior which had received the revelation. The mention of the Mediterranean and of Egypt, with reference to the proximity of Asia, leads to the conclusion that the region lay in the north-eastern portion of the continent. In this view the writer finds that he is following Rev. W. Woodman, who, in the *Intellectual Repository* for March, 1858, says, "We may infer that the tract is located to the north of the equator, or mainly so, and in the eastern portion of the continent."

In another passage, Swedenborg justifies this interpretation of his diagram: —

"It was then shown in an obscure vision how the heavenly doctrine was proceeding in Africa, namely, towards the interior, yet not to the centre, and it then turned to the inhabitants who were in the interior towards the Mediterranean, and so extended a long way but not to the shores; and then after a time turned again through an interior tract towards Egypt; and also then to some in Asia under the Turkish Empire and also around in Asia."—S. D., n. 4777.

This, it will be noticed, fixes the meaning of the diagram, and it is seen to denote a tract reaching from southern Algeria towards Egypt, and also southward and southeasterly toward Abysinnia. In S. D., Part VII., p. 39, it is said that there were mountains in this tract, and a glance at any map reveals them.

It is interesting as confirmatory of this, which may be a novel, view, to notice that Swedenborg elsewhere mentions the extreme points of this region. Thus he speaks of the Abysinnians in S. S., n. 108, S. D., n. 5947, and elsewhere, in a way which seems to show that that region came into the tract of which we speak; and again he seems to cite its opposite northwestern extreme when he says,—

"I have spoken several times with Augustine, who in the third century was Bishop of Hippo, in Africa. He said that he is there to-day, and inspires them with the worship of the Lord, and that there is hope of propagating this new gospel into the surrounding regions."—T. C. R., n. 840.

Hippo was a town in what is now Algeria, and Augustine was the famous saint whose writings are so treasured by the Roman Catholic Church.

Having now considered the time and place of this remarkable revelation, it is sufficient to say as to the manner of it, that it was by angelic communication through spirits. There was no written communication, but oral dictations which were heard with joyful and receptive feelings. It was a reception contrasted as far as was possible with that accorded

the Lord in his Second Coming by the leading thinkers in Christendom.

There remains the question, What was the result of this? Did it remain? Does it last? If so, can any trace of it be found? Do the works of travellers give us any information? The writer is unable to answer these questions exactly. But he cannot suppress some fears, lest the hostile influences of Christendom may have penetrated to its seclusion. More than one hundred years have now passed, and the invasions of slave-traders have only lately been checked. Yet, whether any trace of it is found or not, this is true and remains unquestionable, that the purpose of the revelation was subserved; the angels, repelled by falsely-called Christians, could bend down to the earnest, childlike Africans, and so through them the influences of heaven could descend to earth. Whether temporarily or otherwise, these Africans performed an office, the importance of which cannot be overestimated. In making his index to a portion of the "Memorabilia," Swedenborg called this revelation the "establishment of the New Church," and "the advent of the Lord;" and in his title to S. D., n. 4770, he called it the "commencement (*initiamentum*) of the New Church," thus teaching how it was regarded by him, and how it should be regarded by us.

The African traveller, Schweinfurth, passed through portions of this region in journeys undertaken in the years 1868 to 1871, and recorded his experience in his work, "The Heart of Africa." His purpose was peaceful, and he was received in a friendly spirit by several tribes. He gives many particulars of their lives, and some of these are suggestive. For instance, the Dinka differ from other tribes in eating no creeping things, in the cleanliness of their dwellings, in their fondness for cattle, and in their refined ways of preparing their food and partaking of it. But Schweinfurth, and all wise travellers, declare their inability, in their ignorance of the language, and during a temporary sojourn, to learn definitely of the religions of such peoples.

In almost every tale of African exploration some similar

testimony is given, and our journals have, from time to time, taken notice of such interesting facts. See, for example, the travels of Livingstone and others, as commented upon by the *Intellectual Repository* in the year 1858. More recently, Lieut. Wissmann describes "villages well built and clean, the houses surrounded by gardens and palm-trees." The people are spoken of as "agricultural and well-to-do."

These tribes are diminishing, and from their very character, seem likely to furnish very little material for the historian.

It is certain, however, that he will record their despicable treatment by Christians and Mohammedans, and will not blame them for any efforts they may have made to keep off the invaders.

The New-Church historian may be able to record that the "slight hope" of the angels, concerning nominally Christian lands, was slowly realized after much opposition; but he will not fail to recognize with gratitude the obligation of all others to the Africans,—an obligation acknowledged by man as yet by almost nothing but injustice. But, on the other hand, the angels, with their great hope for the Africans, added spiritual benefits of vast importance.

"A holy life is made up of a number of small things: little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam 'that go softly' in the meek mission of refreshment, not the 'waters of the river, great and many,' rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistences, little weaknesses, little follies, indiscretions and imprudencies, little foibles, little indulgences of the flesh; the avoidances of such little things as these go far to make up, at least, the negative beauty of a holy life."—*Bonar.*

IN MEMORIAM.

SARAH SARGENT, WIFE OF SAMUEL WORCESTER, DIED AT WALTHAM, OCT. 21, 1883. AGED 90 YEARS, 27 DAYS.

THE Editor of the NEW-JERUSALEM MAGAZINE has kindly asked me to contribute to its pages an article in my mother's memory.

Much that is loveliest and best in a woman's life, may not be told beyond the immediate circle of her friends. Of a mother's life, what is nearest and dearest to the hearts of her children may hardly be whispered by one to another.

But our mother was not a mother to ourselves alone. She was long "a mother in Israel." Born while Washington was President of the United States, she heartily received the doctrines of the New Church before there was any society of the Church in New England; she witnessed all the growth, and had her part in it all. The wife of a well-known minister of the Church in its very early days, her life did not belong to her family alone; and its full record would be a record of much that has more than local interest. A brief history, then, may well be given.

Sarah, daughter of Fitz William and Anna Sargent, was born at Gloucester, Mass., Sept. 24, 1793. Her father was a prominent merchant; his vessels were engaged chiefly in the East India trade. Her mother's maiden name was Parsons; of the same original stock with Mr. Theophilus Parsons's family, but the relationship was remote. Gorham Parsons, a cousin of Prof. Parsons, married a sister of my grandmother; thus the families were brought nearer to each other. The abundant hospitality of her father's house was not without its influence on the daughter. The poor looked to this earliest home for comfort, for encouragement, and for relief; and these lessons of childhood were never forgotten in later life; no mistress was ever loved more; few friends were ever so trusted. For many years her father was almost wholly confined to his house by a family infirmity, the gout.

My mother was a chief nurse from a very early age. She then gained and strengthened an ability to take care of the sick, that few have equalled.

The Rev. John Murray, "the father of Universalism in America," married a sister of my mother's father, and found very warm supporters in the family. The doctrines held by Mr. Murray differed very widely from those generally held by Universalists at the present day. His views concerning the Lord had much resemblance to the doctrine of the New Church. And this early influence may have had some part in making it easy for my mother to receive the New-Church doctrine.

Much of my mother's early life was spent in Boston and at Brighton, at the residences of her Aunt Parsons. Possessing every social advantage, she was acquainted with many who were then eminent in Church and in State, or who afterward became so. Josiah Quincy's little volume tells of many who were then well known to my mother. The pleasant Brighton home was a place of resort and of kindly welcome to many who were connected with the neighboring college.

In May, 1813, the Rev. Noah Worcester, with his family, removed to Brighton from his home in New Hampshire. He then became editor of "The Christian Disciple." His Brighton home was a house owned by Mr. Gorham Parsons. The same house had been the residence at an earlier day of the Rev. William Hill, of England, who first preached the doctrines of the New Dispensation, in New England. Here he lived with his wife and their first child,—a son named for the Rev. John Clowes,—and here he was engaged in translating the "Apocalypse Explained."

Of Dr. Worcester, Mr. Sampson Reed says,—

"Noah Worcester was a very remarkable man from his youth upwards, and I doubt whether any other person in the country exercised a greater or more salutary influence on the religious thought of his day and generation, or did more to prepare the public mind for the coming of the New Church."

Dr. Channing, Dr. Kirkland, Dr. Parkman, Dr. Tuckerman, Dr. Ware, and many other clergymen of distinction, became intimate friends of Dr. Worcester. They were all on terms of intimacy at Mr. Parsons's.

Samuel Worcester came to Brighton as a member of his father's family. Here he became acquainted with Miss Sargent, who was to become his wife. They soon had many friends in common, and the intimacy between the families continued to increase.

In 1814, Thomas Worcester, who was a little younger than his brother Samuel, entered Harvard College.

Almost from childhood my father (Samuel Worcester) had taught school; and during the winter of 1814–15, while teaching in Dedham, he there formed the acquaintance of Mr. Edward Dowse, a lawyer by profession. Mr. Dowse had gained some knowledge of the doctrines of the Church from Rev. Mr. Hill, and he had in his library some of the works of Swedenborg in English and in Latin. These he lent to my father, and he afterwards presented him with some of them. My father's interest in these writings soon became intense; but for a while he religiously laid aside his books when Sabbath days came round, fearing that he might break the holy day by reading them.

Now let me copy from a paper that was written for me several years ago by my mother:—

"It was not long, however, before your father entirely received the truths, and he speedily began to call the attention of others to them. I lived at Newton at that time, and he was in the habit of occasionally corresponding with my brother and myself. His letters were full of the wonderful system he was receiving, and when he visited us he brought 'Divine Providence' and 'Heaven and Hell' for us to read, which we did with great interest. I think it must have been in 1816 that he induced your Uncle Thomas to read, and through him introduced the books to the brothers Reed, Mr. Wilkins, T. B. Hayward, and others. Theophilus Parsons came along considerably later."

I may be permitted to say here that Prof. Parsons said

that he received the doctrines through his kinswoman, my mother. I will now keep on with extracts from her manuscript:—

"Wherever your father could hear of any who had ever known anything of New-Church doctrines, he sought them out; and in this way he made the acquaintance of Miss Cary, Mrs. Cowell and her daughters, Mrs. Prescott, Mrs. Minot, Henry G. Foster, his sisters and parents, and Aunt Polly Hiller, Mrs. Hancock and daughter, and Mr. Roby.

"In 1817 we were married, and lived in Newton, where your father taught school for more than a year. In this year he took a very active part in inducing the readers and receivers in Boston and its vicinity to hold regular meetings for social conversation and worship. These early meetings were held in Mrs. Prescott's room, over a shop on Cornhill. They were generally well attended, and were, indeed, cheering seasons of brotherly love and true religious feeling.

"I shall never forget the first meeting in that place. Old Mr. Roby led the services. He was a small man, dressed in old-fashioned costume,— velvet knee-breeches with buckles, long, nice stockings, and shoes with buckles; a bright face and eyes, and white locks flowing. And when, with his whole heart in it, he read, 'Pray for the peace of Jerusalem; they shall prosper who do love thee,' I believe the heart of every one present was uplifted, and there was not a dry eye in the room.

"Miss Cary gave some little account of these things in the New-Jerusalem Magazine, but she omitted mentioning many who were there; myself of the number.

"The young gentlemen who have since become prominent members in the Boston Society, sometimes visited us at Newton. Your Uncle Thomas came very frequently; and we went amongst the receivers when we could,— your father frequently.

"In 1818 he took an active part in promoting the organization and public manifestation of the Boston Society, assisted after its organization in preparing sermons, and sometimes read them publicly.

"I was unable to be present at this organization of the Church; but, as your father took my name with his own, I supposed myself counted in that first number, till within a few years."

In the little band that then was gathering to worship the Lord, there were several who were strongly drawn to the ministerial office. My father was one of these. My Uncle Thomas and Mr. Sampson Reed, classmates in their undergraduate course, had been fellow-students of theology at Harvard. But it was believed by all that the establishment of the Lord's Church would at that time be best promoted by selecting one for the ministerial office, and establishing a centre from which to work. My uncle was the one that was chosen. Mr. Sampson Reed gave up his own preferences, applied himself closely to business pursuits, and throughout his life fulfilled most faithfully a layman's duties. My father turned again to his work as teacher, and later to other work; but his heart was in the work of the ministerial office. He never became satisfied with secular employment; he never became a good layman; and his poor wife went with him through all his trials and struggles, his hopes, and labors, and disappointments.

Now let me quote again from my mother's manuscript:—

"In November, 1819, with your sister Anna, who was then one year old, we went to Natchez, Miss., where your father supposed there was a large school engaged for him. It did not amount to much, however, but he preached a good deal, and baptized several children. Some four or five persons received the doctrines, and we had reason to believe that they held to them through life."

My father was then acting under a license from Rev. M. M. Carll, and the Philadelphia Church. By this he was authorized, for the period of seven years, to fulfil all the duties of the ministry with the exception of ordaining and licensing others. The hope of a prosperous school soon came to its end. Yellow fever prevailed in epidemic form, and my parents returned to Boston in the year 1821, with their two children, Anna, and Fitz William Sargent who was born at Natchez. The voyage was a fearful one. Their vessel was chased by pirates, and the escape was a narrow one. The passage was greatly prolonged; provisions and water gave out; all were put on short allowance; and suffering was not

wholly averted from the young mother, though supplies had been specially provided for her and her infant, and her little Anna.

When they reached his home, and her poor father saw his daughter, with all the changes that anxiety, disappointment, and suffering had wrought, he could only burst into tears, and say, "Oh, my daughter!" Hard, indeed, must it have been for her parents! hard for all her kindred, to see one who had been so tenderly cherished, and in whose beauty and culture there had been so much pride, in their eyes so sadly changed: in poverty, in impaired health, with a growing family, and married to one whom they necessarily regarded as a fanatic, if not a monomaniac! For did he not say that the Lord had come again? and that His New Jerusalem was then descending from heaven? Those were trying days to these dear friends; and they were not easy times for the young married pair.

My mother's manuscript says further,—

"We had been in the habit of hearing frequently from the Society in Boston, many of whom seemed to long for your father's return. They seemed to be increasing in numbers. Your Uncle Thomas was elected pastor, and soon after our return he was married, and settled down as such. Your father preached to that Society occasionally, and baptized some three or four persons; but in 1821–2 he discontinued preaching."

Further remembrances of those early days of the Boston Church, as given by my mother's pen in a letter to its present pastor, may be found in the little volume that was issued soon after the fiftieth birthday of the Society. We have seen that Mr. Sampson Reed turned to secular life when there seemed to be room but for one in the ministry; but in the next generation he saw a son the honored pastor of the Society, while sons of his life-long friend found adjoining fields no less wide for their labors of pre-eminent usefulness.

Now followed my father's attempts to re-establish his school in Boston. It was wonderful that so great a measure of success followed these efforts; for those were days when

a New-Churchman was looked upon, at the best, with pity. While engaged in these struggles, his family lived at Mr. Gorham Parsons's, in Brighton, where my father could visit them occasionally. My sister, Sarah Parsons (named for her great-aunt), was born there; the children of the Church have loved her. Of those times my mother's manuscript reads as follows: —

"Your Uncle and Aunt Parsons offered us a home when we returned from Mississippi; but in those days the nearest and dearest of natural friends in the Old Church could hardly give a real home to the family of a New-Churchman. In their eyes your father, for a long time, was a fanatic, crazy, and I was importuned accordingly. In the way of providing for the body, however, they were very kind and generous, and there seemed to be no other way by which the natural man could be supported. It resulted very nearly in the death of the spiritual woman, surely."

In 1822 my Grandfather Sargent died at Gloucester; for a time he had lived at Newton. His property had wasted, and his estate had become involved, owing to the loss of vessels at sea and in Napoleon's wars.

My father's last school in Boston was broken up by his prolonged disability from a white swelling at the knee. But when somewhat relieved, he went to Gloucester in December, 1822, and there opened a school, which for a time did pretty well. My mother's manuscript goes on to say,—

"In the spring of 1823 he took us home, to a house he had provided, and which my friends helped us to furnish comfortably. In that house, my dear son, you were born the next February. We were not greatly prospered, and we moved from house to house considerably. Your father became very sick of teaching school, and your Uncle Winthrop [my mother's brother] proposed his taking charge of the store at the wharf, which had belonged to your grandfather's property,— supplying the vessels, sailors, and indeed everybody,— at a certain commission; while I did all the work I could at home, and tended a book and stationary store and Circulating Library (mostly histories, biographies, etc.,) in

the house. We rubbed along after a fashion, took some boarders, and had two more children born (Francis and Ellen), when your father became very dim-sighted. He had studied and written a great deal in the night after his daily labor, and he had suffered from severe attacks of bilious colic. He had written or compiled several school-books,—a dictionary, a spelling-book, a grammar, and a geography and astronomy for small children; his primer was also got up at that time. He also took a very active part as Superintendent of the Sabbath-school after Rev. Mr. Hildreth was settled in Gloucester, published some Bible lessons for the children of that school, and tried to establish a paper called 'The Christian Neighbor,' but it did not succeed. Not far from this time I think he was engaged in some controversial writing with some opponent of the New Church, and also published some small New-Church works or tracts; they were in conversational form; one of his speakers was called Barnabas, I remember. Your father was not very fanciful as to names. Before Mr. Hildreth was ordained at Gloucester, your father was invited to preach two or three times in the old meeting-house, since taken down.

"In the spring of 1828, your sister Anna becoming more sick, it was judged best that I should take her with my baby Ellen to Brighton, and stay awhile, for the purpose of getting the best medical advice that Boston could afford."

This dear sister was released by death from her great sufferings in the year 1835. She had required her mother's almost constant care for eleven years.

"I knew that your father's sight had continued to fail during my absence; but I was unprepared for the great change. He was out when I reached home; and when he came into the house he could not tell who it was till I spoke. It was a great shock."

When I took up my abode at Gloucester in the year 1860, I found a few traces of the church work that was done by my father. There was some progress during our residence there, and now there is a small Society, connected with the Massachusetts Association, under the ministerial care of the Rev. Robert P. Rogers, who received the doctrines of the

Church while we lived in Gloucester. Mr. Parsons's "Deus Homo" helped him. Mr. Rogers is a nephew of the Rev. Wm. E. Channing.

My mother's youngest sister, Miss Mary Sargent, became an affectionate receiver of the doctrines, while my parents lived at Gloucester. She now lives in Pennsylvania, and the same heavenly truths seem to give their guidance every moment.

Nearly blind, and no longer able to do his accustomed work, my father removed to Brighton in October, 1828, that he might be under the care of oculists in Boston. He had previously spent some time in the family of his brother Thomas, in Boston; and the first operations on one of his eyes had been performed there.

My father resumed his work on school books while sick in Brighton; for he had engaged to finish certain books at a given time, and we were dependent on his labor. When he could bear no noise, and when the least glance of light brought agony, my mother would lie on the floor, under the bed, with a very low lamp, and the bedclothes drawn closely down, and would there write at his dictation. The income from these school-books enabled my father to resume the work of the ministry at a later day. It was used toward the support of his family during all the years of his ministry; and it gave a living to the beloved partner in his work during the earlier years of her widowhood.

In Brighton, but in days of less physical suffering, was written the Catechism that has been so long in somewhat general use. New editions, twenty-five hundred copies, have lately been called for.

My brother Edward, in whose family were spent the closing years of our mother's life, was born at Brighton during this residence there.

Beside taking care of a sick husband and their invalid daughter, fulfilling household duties, and acting as my father's amanuensis, my mother did some literary work on her own account during this stay at Brighton. Her children had always dearly loved to listen to stories that she told for

their amusement and their instruction. She had the fertility of the story-teller of the "Arabian Nights." At this time several of her stories, and some of her little poems, were published,—at least one of the little volumes by Samuel Colman, who will be remembered by New-Churchmen in Boston and New York. Several of the lessons in my father's reading-books were from my mother's pen. She seldom went to her rest until two o'clock in the morning, in those days.

Next followed a short residence at Cambridgeport. There my father acted as adviser and helper, while his cousin, Mr. T. Gilman Worcester, was making the translation of the "True Christian Religion" that has been so long in use. There my brother Theodore was born, who died in early childhood. Ellen died at this time, but at her Uncle Parsons's in Brighton. There, on the twenty-ninth of May, 1831, my father again received license to preach; this time from Rev. Thomas Worcester, of Boston. There, on the sixteenth of September, 1832 (a day that I well remember), my father and my mother received baptism at the hands of his brother Thomas; and with them were baptized my infant brother, and also two sisters and a brother whose baptism had not been at the hands of a New-Church minister. From Cambridgeport my father went forth to his missionary labors in New Hampshire, in Maine, and in Abington and Middleborough, and New Bedford and Bridgewater, of Massachusetts.

My father's family removed to Bridgewater April 29, 1834. Here he was to labor as a pastor. Here died Anna and Theodore; here Emma was born; here my father died. Of my mother as a pastor's wife, I need say but little. Her labor was unceasing; her hospitality and her willingness to help others were hardly bounded by her means. Many loved her; many love her still.

My father died on Christmas Day, 1844. For a time the homestead was retained. After it was given up, my mother lived with her children to the end of her life,—more than thirty-nine years of widowhood.

My mother possessed by nature a delicate nervous organization. This was greatly tried by much that she was called upon to pass through in early life. In many ways her life was a life of suffering; but few, very few, have possessed such marvellous powers of endurance. Her capacities for labor, for watching, and for suffering, seemed to have no limit. The veil that separated her from the spiritual world was at all times thin and transparent; and there were times of trial when for her comfort and support it was mercifully turned aside. Her memory, her activity of mind, her interest in all that was going on around her and in Church, and in State, retained their full strength to the last. It was delightful to hear her tell of the earliest days of our country and our Church; her descriptions were full of life. But the records of passing events had their interest for her almost to the last. She was in the habit of writing to her absent children every week,—to some of them much oftener. She wrote ten or twelve hundred letters a year to her children and friends, almost to the end of life. We were held together by having our common centre. The Lord grant that we may keep near to one another now! We shall sadly miss our mother's letters.

On the twentieth of August, 1883, my mother was stricken with paralysis of the left side. For two long and trying months my sister Sarah (herself feeble and suffering) was at her side. She died at Waltham, October 21. The funeral took place at Waltham, October 24; a son read the funeral service. The next day the body was lowered by loving hands into its final resting-place, at Bridgewater.

"Blessed are the dead who die in the Lord."

Let me append a hymn learned in her childhood, which I heard my mother repeat in an agony of earnestness a short time before her death. She did not know that any one was within hearing.

Thou vain, intruding world, depart!
No more allure or vex my heart.
Let every vanity be gone;
I would be peaceful and alone.

Oh! let me search my inmost mind,
And try its real estate to find;
The secret spring of thought explore,
And call my words and actions o'er;

Reflect how soon my life will end,
And think on what my hopes depend;
What aim my busy thoughts pursue,
What work I've done, and what to do.

Eternity is just at hand;
Why should I waste the ebbing sand,
Or careless view departing day,
Or throw my fleeting time away?

Be this my chief, my only care,
My high pursuit, my ardent prayer;—
An interest in my Saviour's blood,
My pardon sealed, and peace with God.

Search, gracious God, O search my heart!
And life, and hope, and joy impart:
From guilt and error set me free,
And guide me safe to heaven and Thee.

"CONVINCE the world that the temper and spirit of the New Church is not a partial, sectarian, and bigoted temper and spirit, which excites horror, and from which all wise men flee away, but that it is universal, and not limited to a sect, not servilely attached to forms and ceremonies, consequently conciliating and attractive, and such as, like its Divine Giver, will draw all men into it."—*Rev. John Clowes.*

THE DOCTRINAL INSTRUCTION OF CHILDREN.*

We are told by Swedenborg that there is a general influx from heaven into the minds of men, enabling them to perceive, first, that there is a God, and that He is One (T. C. R., n. 8); second, that He is Man (A. E., n. 955); and third, that men live as men after the death of the body. —H. H., n. 602.

The effect of this influx is to cause the teaching of these truths to be agreeable to one's spiritual common sense, and objection to them to be contrary to spiritual common sense. —Comp. S. D. Minus, n. 4644.

Therefore, these things taught to children are received as matters of course, and need no argument or proof. These, indeed, are weakening when they imply any possible doubt of what otherwise is beyond question.

In teaching these things it is not possible to use any better forms than those of the Word; for instruction from the Word has a power which no other instruction has. We teach the Lord's Prayer, the First and Great Commandment, and the first of the Ten Commandments; and the children learn thus, in the best possible way, that there is one God in heaven, who is our Father, and who is to be loved with all the heart. We teach the other commandments; and in them necessarily the doctrine of life. We reverently read the Bible, and the words of the Lord everywhere in it; and the little children learn that it is our Father's book, in which He teaches us about Himself and the way to heaven. It is not necessary to attempt prematurely to unfold the spiritual sense, or scarcely to tell them there is one; they feel the fulness of the Word and know that it means a great deal more than they understand. It is useful that they who teach should be in the acknowledgment of the spiritual sense, and helpful that they should have a general idea of what it is;

*A Report rendered to the Massachusetts Association by its Committee on Religious Education.

but this is useful to the children mainly by giving a reverence and a sense of fulness to the teaching.

Our general idea of the appropriate order of direct religious teaching is as follows; —

1. Let Bible stories and history be freely read and illustrated.

2. Let the Commandments and other simple precepts be thoroughly learned.

3. Let many Psalms and chapters of the Gospels be committed to memory.

4. Let this be the main teaching up to twelve years of age, and an important part still longer.

5. Some ideas of the spiritual world can be given, by talks upon it, before the age of twelve years, and it is well to give as much as can be enjoyed; and some children will enjoy reading about it before then; but at that age an effort ought to be made to form an acquaintance with the descriptive parts of Swedenborg's writings, such as some of the Relations, the descriptive chapters in "Heaven and Hell," and the "Earths in the Universe."

6. From sixteen to eighteen, while the rational mind is developing, the study of correspondences, which shows the relation between natural things and spiritual, gives just what is needed in training the reason. Correspondences should never be taught dogmatically, by merely substituting a spiritual name for a natural; there is no rational training in that; and when the reason for the statement is not seen, it may do more harm than good. But in giving a careful description of natural things, and then tracing as carefully the spiritual correlatives, there is the very best of training.

7. At about eighteen years of age, it is time to bring together in logical form the doctrines which have been given in the precepts of the Word, and rather implied than asserted in all the previous teaching. Then the short doctrinal works can be taken as text-books, the ideas of the pupils drawn out by questions, their attention fixed upon the important points, and their knowledge supplemented by references to the Bible and to Swedenborg's teachings.

8. And after this, the studies may be pursued through the "Divine Love and Wisdom," the "Divine Providence," the "Last Judgment," and the "Apocalypse Revealed."

Great advances have been made in the methods of teaching secular subjects; and some of our teachers are desirous that so far as they are applicable, our Sunday-schools should have the benefit of them in imparting sacred knowledge. Of course when we speak of kindergarten methods, we do not mean plays and games, amusing and instructive, which are the things which the name naturally calls up to most persons. But we do mean methods adapted to children's minds, and implying a knowledge of children's states and faculties,—methods by which the knowledge and training are arranged in the order of the natural development of the mind; first the images or scenes, then more systematic imparting of knowledge, then the exercise of the rationality, and lastly the formulating of spiritual knowledge in reasonable statements of doctrine; and we mean, also, all the methods by which these different steps can be appropriately assisted, and the knowledge gained be fully illustrated and confirmed.

It has occurred to your Committee that possibly a normal class of Sunday-school teachers might be formed under the auspices of this Association, to secure for our teachers suitable training in these methods. The course should include:—

1. Instruction in the order of mental development.
2. In the methods of instruction and of illustration.
3. In the Bible history, together with the geography and the manners and customs which illustrate the story.
4. In the nature of Inspiration, and the formation of the letter of the Word.

The plan so far does not include preparation for the older classes; but only for the younger ones, engaged almost exclusively in Bible studies. It might be enlarged at any time, if desired.

Your Committee believe that good instruction in the departments suggested can readily be obtained, if such training appears to the Association a matter of importance.

SWEDENBORG STUDIES.

THE VERBS OF KNOWING.

In speaking of the new translation of "Charity," we alluded, in the number for October, page 605, to the way in which *cognoscit et scit* had been rendered, namely by "he takes cognizance of and knows," and suggested that this transposed the words, and that the combined meaning was that of the English "to know" when spoken of rational beings and immaterial objects.

We were, perhaps, unfortunate in our suggestion, but we were certainly fortunate in receiving from the translator of "Charity," Rev. S. M. Warren, a note of response in which he said as to the words just alluded to,—

"Are you not mistaken in understanding that I have transposed the words *cognoscit et scit? Cognoscere* is 'to become acquainted with' or 'to acquire knowledge,' and *scire* is 'to know' or 'to have knowledge.' A man acquires a knowledge of his evils by observing or taking cognizance of them; in other words by self-examination; and it is by this means that he comes to possess a knowledge of them, or to *know* them. I understand our word 'know' to be a very exact equivalent of the Latin *scire*. I think your proposed translation of *cognoscit et scit* by the one word 'knows,' would eliminate from the sentence the important teaching as to how a man is to come to *know* his evils."

We are very glad to be watched, and have no disposition to dispute our friend's accuracy; and we would enter into a little examination of Swedenborg's usage on this point, one of the most interesting which could be brought forward.

There are, we believe, three views as to the meaning in Swedenborg of these words. One was that held by a well-known translator, now deceased, under whose instruction we first opened a note-book for such matters. As we understood him, and made written record, he believed that *scire* and its relatives, *scientia* and *scientificum*, denoted the cursory knowledge not obtained by investigation, but which

man has in common with the brutes. Thus in the order of time according to this view, *scire* would precede *cognoscere*. A second view which we have heard from another teacher of these things, was, that the words were not used with that nice distinction which has been stated. The third view is that expressed by Mr. Warren, which he would have stated more fully, had he expected publication, but which seems to be given with sufficient fulness for our purpose.

Without making an exhaustive study of the subject, we have come to the conclusion that, while there may be passages supporting each of the first two views, Mr. Warren's idea is most correct; not only as regards the general use of the words,—about which there is no difference of opinion, but also as regards Swedenborg's usage.

In support of the first view, that *scire* precedes *cognoscere*, we would suggest that this may be true of the cognate words *scientificum* and *cognitio*. Thus in "Arcana," n. 9945, Swedenborg applies *cognitiones* to the spiritual life; and in nos. 5734, 5934, and elsewhere, he describes as *scientifica* the contents of the memory not yet put into practice, and he also says that they "concern natural things." It is also true that the forms of the defective *novi* are used of more interior knowledge, and that in the "Arcana," as in n. 1557, the expression *scire et nosse* is not uncommon. It is also true that *cognosco* is used alone to denote a complete, rational knowledge, as when it is used in H. H., n. 131, to denote the thorough knowledge of all by the angels, because "the interiors are manifest in the face." So again, when the passage, "they knew that they were naked," is under treatment, the remark is made, *quod ex dictamine interiori cognoverint*, "from an inward dictate they knew" (A. C., n. 211). And for an instance which seems to come squarely up to the proof of the first view, we may cite the reference in the "Index of Spiritual Diary," page 434, where we read "Hens know (*cognoscant*) their chickens, and *vice versa*; otherwise man, who does not know (*cognoscit*) his children unless he is acquainted (*sciat*) with them." But this instance is so unusual that too much should not be made of it.

As to the second view that the words are not generally used with nice distinction, we would only say that we have but few instances which support it. Thus in A. C., n. 4334, we read of the passage, "They did not know (*cognoverunt*) until the flood came," that its signification is that "the men of the Church will not know (*scient*) that they are flooded with evils and falsities," But most instances of this sort contain the forms of *novi*, and do not now require attention.

Of the third view, it must be said that Mr. Warren is well supported. He is supported by the authority of grammarians and lexicographers, and by numerous passages from Swedenborg, a few of which we will quote:—

"He who is in that science [of correspondences] can become acquainted with and know (*cognoscere et scire*) his state after death." —H. H., n. 487.

"The most evil can know (*scire*) goods and truths, and also affirm them, but the quality of the affirmation is ascertained (*cognosci*) from the life."— A. C., n. 3923.

"To become acquainted with (*cognoscere*), when predicated of God is foresight and providence, for it cannot be said of God that he becomes acquainted with (*cognoscat*), for of Himself He knows (*novit*) all things."—A. C., n. 5309.

"Their wisdom was to become acquainted with (*cognoscere*) causes, and from them to know (*scire*) spiritual things."—Adversaria II., n. 553.

"Hence souls can become acquainted with (*cognoscere*) them, for they must first know (*scire*) their quality."—S. D., n. 1229.

We can have no hesitation in saying that these and similar passages leave our criticism of this point in the translation of "Charity" without adequate support. We withdraw it, and yet are not sorry to have had our attention called to the point, though the result is a conviction of error.

ENUMERATION OF THE PLAGUES OF EGYPT.

THE number of the plagues of Egypt is a subject of some interest, as Swedenborg does not always enumerate them alike. In A. C., n. 7465, he speaks of the "ten" successive

states which are passed through, if one confirms himself in falsity and in opposition to the good, and then says that these states are meant by "the wonders done in Egypt before they were drowned in the sea Suph." In treating of the chapters of Exodus which describe these events, he enumerates them thus:—

1. "Rod of Aaron turned to a serpent."—A. C., n. 7265.
2. "Waters turned to blood."—n. 7265.
3. "Frogs produced from the river."—n. 7265.
4. "Dust of the earth made lice."—n. 7378.
5. "Swarms of flies."—n. 7378.
6. "Murrain of cattle."—n. 7495.
7. "Boils upon man and beast."—n. 7495.
8. "Hail injuring fields."—n. 7495.
9. "Locusts completing destruction."—n. 7628.
10. "Darkness upon all Egyptians."—n. 7628.

These plagues are all designated, in the passages referred to, by their numbers from the first to the tenth. It will be noticed that they do not include the destruction of the first-born, and the drowning of the army, which might seem to belong to the same direful category, and to complete, spiritually, the series of destructive changes; and it is interesting to note that, in another passage, Swedenborg enumerates the ten differently. We quote from A. R., n. 503:—

1. "Waters turned to blood."
2. "Frogs produced."
3. "Dust made lice."
4. "Swarms of flies."
5. "Boils with blains."
6. "Hail mingled with fire."
7. "Locusts."
8. "Darkness."
9. "First-born slain."
10. "Egyptians drowned."

Comparison will show that in the second list numbers one and six of the first list are omitted, and that the last two of

the second list take their place. As to this variation, it is of course to be said that in treating of the Apocalypse a merely incidental reference was made to the subject of Egypt, which was named in one place (xi. 8) in the text. There was no need to quote from the enumeration or interpretation given at length some ten years before, and, having cited the plagues, Swedenborg simply said that they would be found explained in the "Arcana." Thus no contradiction is expressed, and the explanation is, that the list of A. R., n. 503, was made without looking at the enumeration to be found in A. C., n. 7265 to 7628.

To those who would continue this study, it is suggested that they will find a third enumeration, or rather the second in order of time, in A. E., n. 654, which begins with the rods, omits the murrain, includes the death of the first-born and drowning of the host, and thus makes eleven instead of ten; and that in T. C. R., n. 635, there is a comparison of seven of the Egyptian plagues with the seven of Rev. xvi. The "Adversaria" mentions the death of the first-born as the eleventh plague.

Neither list would be regarded by commentators as perfect. In the first place, the change of Aaron's rod is not classed with the rest because it was not destructive, though spiritually it is the first step towards that which is denoted by the drowning. Moreover, the plague of darkness, which is not included in the first list, is expressly spoken of in the Word as one of the plagues. The language of Ex. xi. 1, referring to this event, is, "And the Lord said unto Moses, 'Yet will I bring one plague more upon Pharaoh and upon Egypt,'" and this Divine classification is regarded as imperative. The omission of the murrain in the second list, leading to the insertion of the drowning, was of course not done with intention to exclude it. Moreover, the drowning is not a stage of the journey, it is the end of it. Israel passed through the sea, Egypt passed under it. The drowning was not precisely one of the plagues, if by them we understand the ten "wonders done in Egypt before they were drowned in the sea Suph."

The common enumeration is,—

1. "Waters turned to blood."
2. "Frogs produced."
3. "Dust becoming lice."
4. "Swarms of flies."
5. "Murrain of cattle."
6. "Boils upon man and beast."
7. "Hail injuring fields."
8. "Locusts completing destruction."
9. "Darkness upon Egyptians."
10. "Death of first-born."

To this enumeration no objection need be urged, but the suggestion may be made that, in his first list, Swedenborg classed the death of the first-born as one of the final results, rather than as a stage of the sad process, and this may be confirmed by looking at what he says of this event, namely, that it was the "last of vastation," "the damnation of faith separate from charity." (A. C., n. 7766.) So he speaks of "the signs and wonders done in Egypt before the first-born were destroyed and the Egyptians perished in the sea Suph." (A. C., n. 7273.) While, therefore, his first list seemed to leave out what should have been included, it really did include all that described the states preceding the final one, thus the stages which should be recited in such a list.

SUPELLEX.

In T. C. R., n. 12, the concluding sentence reads thus:—

"Caveat itaque quisque sibi a confirmationibus pro natura; sed confirmet se pro Deo; non deest supellex."

In D. L. W., n. 357, and C. L., n. 421, a sentence almost identical, occurs.

In the English edition (1883, Swedenborg Printing and Publishing Society), T. C. R., n. 12, the passage is rendered:

"Let every one, therefore, take heed to guard himself against confirmations in favor of nature, and to confirm himself in favor of God, for this is at least the safer side."

This is an unfortunate rendering, because the English reader, whose eye falls on that passage, must conclude that Swedenborg advised confirmation in favor of God, merely from motives of policy. This is misleading as well as unjust. The translators must have had some other passage in mind and inadvertently placed it here. Reference to the Rotch edition (English) of T. C. R., n. 12, shows that there the spirit of Swedenborg's remark has been well conveyed in the following language:—

"Let every one, therefore, beware of confirmations in favor of nature, but let him confirm himself in favor of God; material is not wanting."

BOOK NOTICES.

THE ORIENTAL CHRIST. By P. C. MOZOOMDAR. Boston: Geo. H. Ellis. 1883. pp. 193.

A BOOK labelled "The New Dispensation," will always excite the interest of the New-Churchman, nor will he need to be told that he must not look here for precisely that which he, an American, or a European, would say. He will look for the fervid rhetoric of the East. He will expect a book which to him may seem vague and dreamy, but which is full of the true Christian Orientalism. He will not be disappointed here. The member of the Brahmo Somaj, who has lately been in our city, did well to give to the world this collection of his best thoughts.

The book has first a Preface giving some account of the author's religious experience. Speaking of a season of great depression, he says,—

"Suddenly, it seemed to me, let me own it was revealed to me, that close to me there was a holier, more blessed, most loving personality upon which I might repose my troubled head. Jesus lay discovered in my heart. The response of my nature was unhesitating and immediate. Jesus from that day became to me a reality whereon I might lean. . . . My aspiration has not been to speculate on Christ, but to be what Jesus tells us all to be."

In the Introduction, he gives some account of the development of the views of Keshub Chunder Sen, the founder of the "New Dispensation," who has made many striking remarks as to the

nature of the Lord. His view appears at first sight to be between Arianism and Trinitarianism. He at once denies and affirms the Divinity of the Lord as western minds view it. But in reality he uses the terms "God-Man" and "Divine Humanity," in a way which is strikingly correct, considering that he is not a theologian in a strict sense.

Mozoomdar, then, has thirteen chapters, entitled, "The Bathing Christ," "The Fasting Christ," and so on through Praying, Rebuking, Teaching, Weeping, Pilgriming, Trusting, Healing, Feasting, Parting, Dying, and Reigning. Each is a chapter referring to some event in the life of the Lord, and describing it in the Oriental manner. He does not like the teaching of the missionaries.

"When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace; and when we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force."

Of the Lord's Prayer, he uses these notable words: —

"I consider it to be a marvellous utterance. Many consider it deficient in passion. To me, it has the hushed, calm, unimpassionateness of the whole world's future. Not a sentence of that prayer has been exhausted in two thousand years. The more I gain in faith, and lose in self, the more grows upon me the tranquil majesty of the Lord's Prayer. It was the essence of Christ's prayerfulness. It was his inner, intense life, poured out into audible supplication. His uttterances, his thoughts, his attitudes, his life and his death, moulded into a model for all men to fall into, constitute the Lord's Prayer."

Nearly as high a plane as this is maintained throughout. Mozoomdar is not argumentative, he is perceptive. He writes from quiet meditation, out of the power of positive conviction. He knows in his Oriental way whereof he speaks. "Christ reigns;" he says, in closing, "as Divine Humanity and the Son of God, he reigns gloriously around us in the New Dispensation."

The book and the man must be dear to the New-Churchman. Mozoomdar should be sought out, and freely furnished with all he will receive from us. The opened Word would be held by him with reverent hands, the light of the New Jerusalem shines in him, with him all things are made new.

A Woman's Reason. By W. D. Howells. Boston: James R. Osgood & Co. 1883. pp. 466.

The publishers have brought out with excellent finish, a book which may not be Mr. Howells's best, but which is worthy of a

wider reading than even the *Century* could give it. As usual, Boston is the scene of most of the movement, and the little follies of Boston people do not escape Mr. Howells's quiet humor. Yet the story is a pathetic one, telling of a young girl whose father died insolvent, and she was thrown upon the world, or, rather, she sought an independent life. Her lover leaving her in prosperity, to go to sea as a naval officer, was cast away, and her season of anxiety was prolonged till various adventures befell her, all tending to strengthen the nobility of her spirit. Her lover's return, long after tidings of his death had been received, brings the story to a prosperous end.

Mr. Howells has given an experience which many have had:—

"In those days Helen came to understand what her father had meant by saying that after her mother and her little brothers died, the house seemed full of them, and that it did not make him afraid. Now that he had died, the house seemed full of him, and she was not afraid. She grew to be weak and sore, and almost blind from weeping; but even when she covered over the dead face, and cried and moaned to it, it seemed something earthly and perishable in her love, bewailing only the earthly and perished part of him, while what was really himself, beheld her grief with a high and serene compassion, and an intelligence with some immortal quiet in her own soul. This sense of his survival and nearness to her was so vivid at times, that she felt as if she might, could she but turn quickly enough, see him before her; that the inward voice must make itself audible — the airy presence tangible. He was with her as she followed him to the grave; and he came back with her to the house from which they had borne him."

SWEDENBORG VERIFIED BY THE PROGRESS OF THE PAST HUNDRED YEARS. By J. BAYLEY, D.D. London: J. Speirs. 1883. pp. 150.

THE teaching of history cannot be brought out at once, but appears indisputably in due time. The full lesson of nineteen centuries of Christian history cannot be made plain as yet to the mass of men, but there can be no doubt that every thoughtful observer now sees the long decline of the middle period, and the rapid recovery of the last century. At present the lesson of this history, as fully illustrating the prophecies of the Holy Word, is luminous only to the New Church. It is difficult, however, to see how any unprejudiced reader can resist the argument on this point so cogently and concisely here presented by Dr. Bayley. He has given a brief statement of the teachings of Swedenborg which have been conspicuously verified by science, has presented a short account of the man and his office, and has then gone carefully, though rapidly, over the centuries, showing their trend. The concluding observations are excellent.

The book should be not only in the hands of all our people, but should be circulated as widely as possible. It is a work for which we have waited, and which needs only to be examined to be made a hand-book. If the style be sometimes a little hasty, it is a slight fault in a book of this character. Dr. Bayley, busy as he must be, deserves special thanks for this contribution to our literature, and we earnestly hope that the book will be put upon the market with efficient care.

A Woman of Honor. By H. C. Bunner. Boston: James R. Osgood & Co. 1883. pp. 336.

What is called a "society novel" is seldom intensely interesting or instructive, while it is often morally objectionable. This story, though it lies among artists' studios and Newport gayeties, is wholly interesting, and neither sensual nor silly. It is a story which has two noble characters, and no utterly incorrigible ones. Very clever and even dramatic in its plot, it deals with scenes by no means impossible, and vindicates at last honor and true love. To those who like a story of this sort, and who do not look for grand characters, we commend it as one which is bright to brilliancy and almost thoroughly wholesome, the only defect being the two or three instances of fibbing, which can never be needed.

Albert Gallatin. By John Austin Stevens. Boston: Houghton, Mifflin & Co. 1883. pp. 419.

Though two writers of previous volumes of the "American Statesmen" series excel Mr. Stevens in skill as regards conciseness and brilliancy, the biography of Gallatin, as a work by itself, is worthy of high praise. Interest can never flag in the life stories of those wonderful men who, in the earliest days of our republic, and in their own early manhood, gave dignity and power to our Congress and Cabinet. Mr. Gallatin's career, from a Genevan school to the high position he occupied in America, was due solely to his talents and faithfulness, and the story is good and wholesome reading. The unusual length of his life made it join with an unusual extent of important events. To read of a life which began its public career in 1782, and closed it in 1849, is to study the history of great affairs in the most interesting way.

THE NEW CHURCH.

Does the New Church Grow?

We have heard this question asked many times. It may proceed from one who, having no special interest in the movement, has a friendly interest in the person addressed, who is a laborer in that cause. Or it may be uttered, with the expectation of receiving a negative or doubtful answer, by one who disbelieves in the New Church. Sometimes, also, the question is heard from one who has full interest in the Church, but is in a somewhat isolated position. We have never heard this question from one of our active Society workers, and this is undoubtedly for the reason that, in the midst of active efforts not lacking in good results, the mind is engaged with much more specific questions pertaining to matters of local work. The active worker in a Society hardly stops to think as to what may or may not be true of the New Church in general; he is observing other Societies with keen interest, but with special regard to the bearing of their success or ill-success upon his own labors.

Nevertheless, we cannot and need not avoid the question, "Does the New Church grow?" let it come from whatever source; though we cannot but regard it as less important than the question, "What can I do for the advancement of the New Church?" And we can answer this question as to growth at once in the affirmative. One must be blind to answer it otherwise. The general movement of mankind towards a religion founded in the real and not in the apparent truth of the Holy Word is evident. The world can always be judged by its leaders; where they are to-day, the rest will be in a generation. If, then, the men of strength and thought, holding influential relations with the masses, move forward, the rest will follow. But on the other point, as to the growth of the visible organization composed of those who identify themselves with the New Church, the answer is equally clear.

We remember meeting with Sampson Reed at a meeting where a few hundreds were present, and hearing his remark of gratitude that so many were there. Fifty years before he could have counted upon his fingers those who would have answered the invitation. Now there were Societies, not one, but many, and ministers,

churches, and institutions. The fact that the Church was still in its infancy, did not annoy Mr. Reed. He expected an infancy. It was the most that he expected. He was satisfied, and more than satisfied. It is no wonder that his thoughts ran to a *Nunc Dimittis*.

The recollections of others covering a much less period might be cited, but this is unnecessary; in spite of some experiences, helpful but trying, the general movement from the first has been onward.

These experiences have been such as the occasional dispersion of a small society, the very infrequent event of a ministerial unworthiness, or the unwise incurment of debt by some Society, thereby impeding its progress by a burden. There has also been something of the old in the men of the new,—something of priest-craft, of domination, of exclusiveness, perhaps, but not to a greater degree than was to be expected. There may have been, in some sections, a want of methodical work, too much zeal and too little judgment, causing bright beginnings to lose their momemtum and move heavily. There may have been forgetfulness on the part of some Societies of the fact that they have a missionary work to do, and of others that they have a parish work to do. There may have been selections of missionaries unsuited to their work, and consequent discouragement of small circles.

But all these things considered, and all else considered that may belong to the category of adverse conditions, the answer must still be the same, and will be bright in proportion to the devotion and skill exhibited by any pastor and people in their work. One cannot work without the other, for one cannot do the other's work. The case is one in which the fulfilment of the conditions imposed under Providence never has failed to achieve proportionate success; and we will say that it never can fail, in view of the promises of the Word.

If this question of the growth of the New Church leads the person or persons addressed to a heart-searching inquiry, "Am I doing all I can? Am I putting this work before all others? Am I readier to suffer something for the sake of a general success?" it is a useful question. We doubt, however, as a general thing, the advisability of raising a question of so wide an import, that its answer does not point the way to practical usefulness.

"A Conflict already in this Recent Organization."

One of the religious weeklies, in noticing a publication conducted by some of our people, remarked that the "Notes" showed that "already a conflict existed in this recent organization." It is odd that we were just thinking how likely some expressions were to give such an impression, and were proposing to say a word about it, when, before we had finished our exchanges, this met our eyes.

The perfect freedom in which our people are as to their own thoughts and words, leads them to speak out with much spirit and candor. Let a double candidacy occur in the election of president of the English Conference, and pamphlet follows pamphlet in no expectation that any one's preferences will be changed, but in the somewhat excessive enjoyment, as it seems to us, of freedom. We call the enjoyment of freedom excessive when it invades in the least degree the freedom of another; and we cannot but think that the publication by our English brethren of some useful tracts, would have done themselves and the rest of mankind more service than the series of pamphlets of only personal interest which has lately appeared, can do.

On our side of the water we have nothing just like this at present, but we think we are more open to accusation on the score of abuse of freedom, because some of our publications appearing periodically or at irregular intervals, carry on a steady little play of war which, to say the least, has no profit in it. It is said that the London newspapers, with a fine sense of dignity, make no reference to each other, letting principles contend, if need be, but not persons. We have the reverse in this country in the disputes of editors, which sometimes end in duels in times of political excitement.

It strikes us as unbecoming in Journals of a religious character to carry on contests between editors; for this is all these contentions amount to. We can readily see that one may be called upon to speak in self-defence, and would then do well to be straightforward, but we fail to see the need of these paragraphs, notes, replies, and so forth, which are essentially contentious in their character.

They certainly give a false impression, as would appear in the remark of a friendly religious paper. At least they have given that editor an impression that they do not give us. To us they

give the impression of a love of freedom combined with some love of controlling others. They say, in substance, "Thus I think, I ask you to think so." This, of course, is not the aim of any of our publications. They are conducted for the sake of diffusing a knowledge of new truth, and thus establishing the New Jerusalem, which is the era of triumphant Christianity. Their editors and contributors labor, feebly it must be confessed, to this end. All the time, then, that they spend upon the side-play of which we have spoken (for much of this playful contention is not concerned with important subjects), is less usefully employed than if expended upon those studies and reflections which tend only to build up and not to weaken the religious life.

We have only a word more on this point. Is there no danger that readers may catch the contentious spirit? All will agree that it would be deplorable to see people take up a periodical, not to read and be instructed and encouraged, but to see what has this time been said in reply to somebody. A love of personalities is as dangerous in reading as in conversation, yet there are few editors who do not find themselves tempted to indulge therein. It is, indeed, in proportion to one's liability to find a relish in contention, and to confound his own freedom with the subservience of others, that he realizes the need of avoiding by every exertion of prudence the universal tendency to put by fair contests of principles for contests of persons.

A Swedenborg Memorial.

THE subject of providing a visible memorial of Swedenborg, has been brought forward by a daughter of Prof. Parsons, who proposes that a tract of land in Stockholm should be obtained, tastefully adorned, and made a public park. Miss Parsons has undoubtedly thought over the subject carefully, and has formed a conclusion in favor of a park as against a church, an institution of learning, or a hospital. Another proposes that the memorial should take the form of a church, and has much to confirm his opinion. One thing is certain, that, to a visitor in Stockholm who was interested in the works of Swedenborg, the need of a public park might not appear, while the need of a church devoted to the new faith would be apparent.

Our suggestion would be, that a concerted movement be made to erect a church in Stockholm, so that it may be dedicated to the

worship of the Lord in the year 1887, which is the centenary of the beginning of an ecclesiastical organization in London. The beginning in London, July 31, 1787, when twelve persons met and organized, and were at once joined by four others, was the beginning for all. The one hundredth anniversary will be an anniversary with all. There is no doubt that it will be so observed by New-Church people everywhere. On that day, we would suggest, let a house of worship, erected by contributions from every section, be dedicated in Stockholm, and as nearly as possible, or advisable, upon the ground of Swedenborg's residence, to the service of the Lord in the glory of his Second Coming. Let the Word there be expounded in the power of its spiritual meaning. And there let the people gather for the blessing from on high.

The mode of practical proceeding would be simple enough. There is a Society of the New Church already in the city, and it has a devoted pastor. It is as yet officially unknown to the government, but the time when it will receive recognition may not be far distant. Some one competent to advise our people at large, and one whose judgment would command general respect, should be sent to Stockholm, if possible, before the next meetings of our Convention and the English Conference, so that a report on the possibilities of the case could be made. If the course suggested should prove practicable, there need be no fear lest means should not be found. Every contribution to this end would be a thank-offering to the Lord for the blessings received from him through the teachableness and faithfulness of the man, Emanuel Swedenborg.

Sarah Worcester.

The removal to the spiritual world of one who had been a receiver of the doctrines of the New Church since 1815, who was the wife of one of its earliest ministers, and whose unusual gifts had remained undiminished till she had reached the age of ninety years, calls for some notice in our pages, and we are grateful to her son for preparing, at our request, some account of her life. No one of the present generation can appreciate the difficulties passed through by her and her compeers of sixty years ago, but it is a help to read and preserve accurate records of their experiences. Dr. Worcester's paper, being a tribute of affection, as well as a history, is the more valuable.

THE RELIGIOUS WORLD.

Faithism.

THE development of the New Age has many states which are not likely to last long, and yet require to be dealt with patiently and justly. One form of eccentricity is the so-called Order of Fathists, organized to promulgate the teachings of the new Bible, "Oashpe." We have received a prospectus of the new movement which announces the establishment of a communal home wherein by the care and education of foundling children, the new order of humanity is to be established. "Persons not acquainted with spiritualism cannot become full members." The Faithists will provide "theatres and operas" more attractive than those of the world, and so hold their children from worldly seductions. The children will be "taught, Chinese fashion, to bathe at least once a day." One of their Psalms says,—

"We made a covenant unto the Lord God Almighty. He encompassed us with his shield, greater than a two-edged sword."

Another has,—

"O that I may remember Thee, who made me — my wonderful construction."

We have also a hymn for the tune "Pull for the Shore" (but is not that of the world?), and one stanza runs,—

"What is your life, brother, what at its best?
What is the relish here below, binds you fast?
Drear is the picture, brother, all else at rest;
Man alone a failure,— O, a failure at last!"

Another hymn says,—

"Teach me some melodious sonnet,
Sung by angel tongues above;
Hear my faith — I'm firm upon it,
Faith in Thy redeeming love."

And to this invitation which seems to be pressingly offered to us of the New Church, we can only say that the genius of Faithism does not seem to be that of the New Church.

Dr. Crosby's View of the Change.

Dr. Crosby is not at present an authority of high repute among us, but we will give as not uninteresting his view of the change now going on in the Presbyterian body. It is noticeable that he sees a change, though without admitting that any other steps will follow the first one. He has said to a reporter of the *Tribune*,—

"When asked, What is the doctrinal tendency in the Presbyterian Church? Dr. Crosby replied, 'Further and further away from high Calvinism toward a more moderate form of Calvinism, without misrendering in the least any essential point of doctrine. The Confession of Faith and the Westminster Catechism are still adhered to as firmly as ever; but we are coming to look on the Confession of Faith as expressing, much more fully than we formerly did, one side of truth,—the sovereignty of God,—and leaving out of sight somewhat the other side,—the responsibility of man. The United Presbyterian Church of Scotland has become so deeply impressed with this fact that it has added a number of articles to the Confession of Faith, in which the side of human responsibility is properly developed. I hope some day to see those articles adopted by the Presbyterian Church in this country, and until they are the book is incomplete.'"

Transforming the Theologies.

The Bangor Theological Seminary has an able and fearless lover of progress in religious thought. Prof. Stearns lately said in a sermon before the Maine Congregational Conference,—

"It is pitiable to think how much power is wasted by conflicts between men who are trying to defend the same precious truth. One cannot avoid the sense of such wasted power in looking back over the theological controversy which has stirred our churches and filled the columns of our religious newspapers during the last year. It has not been helpful to our common faith that those who have been trying to present the system of Christian doctrine under such new aspect as might relieve it of some of the ethical difficulties which weigh upon every thoughtful Christian mind, have been attacked with so much vehemence, and often misrepresentation. So long as there is faith in the Church of Christ, we need not fear for the system of Scriptural truth. It is a time for rejoicing, not for dread, when we see a living faith transforming the theologies and creeds, and infusing into old forms its new, fresh life."

The Change of Thought.

A Presbyterian clergyman, writing in the *N. Y. Independent*, has lately treated of "the ministerial famine," and attributed it to the unsettled state of his church in regard to the creed. He said, with great candor,—

"The simple and undeniable fact is, that we do not accept the faith that has come down to us from our fathers *as they accepted it.* Statements which they believed implicitly, we question. Doctrines which they regarded as embodying the very truth of God, we modify, pass over in silence, or utter with stammering tongues and uneasy consciences, like the would-be impressive preacher who exclaimed, 'If you don't repent you'll be damned, as it were.' More important still is the fact that there are a great many subjects connected with our faith concerning which earnest and thoughtful men, both in the ministry and out of it, are in all stages of doubt and perplexity. This company of the uncertain, embraces all classes, from the many who cling desperately to the old statements, and try to hide their secret misgivings even from themselves through the long list of the troubled and anxious, to those who have virtually surrendered the conceptions so dear to men of other generations, without finding anything satisfactory to put in their place. Nor are these doubts confined to the minutiæ of our creed. In fact, the disputes about non-essentials, which have sometimes distracted the Protestant world, are almost forgotten in the presence of the deeper and more momentous questionings of our own times. Inspiration, Atonement, Limit of Probation! What doctrines are more essential, bear more directly upon the practical work of the ministry? How can any man do enthusiastic work as a preacher of 'Christ crucified' without at least a definite groundwork of belief concerning these things? And yet it is just these doctrines that are most seriously and anxiously discussed and questioned by earnest men and women, clergy and laity, in our Evangelical Protestant Churches."

In concluding, he urges what seems to us the only right course, the forward one:—

"I do not mean that the Church should tolerate in its ministry, or even in its membership, every phase of belief or unbelief (there are too many theological 'cranks'); but I do mean that the Church should place itself in full sympathy with all earnest seeking after truth. We are standing as churches so often stand, before a theological Jordan, and shall find firm footing again only on the further shore. I do not say nor suppose that the other side will prove to be so very different from that on which we and our fathers have stood; but it is before us, and to it Israel must press on. We are standing upon the oozy bank of this turbid river, and there is no way but forward. While we stand our feet are sinking deeper in the mire. But if the priests that bear the ark of God shall resolutely face about and denounce every attempt to advance, it will be long before the waters will be divided. Israel will pass over, but it will not be dry shod."

The Episcopalian Position.

In his sermon at the opening of the Episcopal General Convention, Bishop Clark, of Rhode Island, stated, as follows, the attitude of the Episcopal body in regard to questions of faith:—

"The Church of our inheritance is based upon the fact of the Incarnation; and in virtue of this it keeps its moorings amid the tumultuous waves of doctrine

that are surging all around us: It does not pretend to solve all the mysteries of Divine Providence, or to reconcile all the difficulties which are incidental to the Divine administration. It allows its ministers and members to construct their complicated schemes of doctrine according to the best light which they have; but it does not demand assent to any of these schemes as matters of faith. We are all called to rally around one fixed and common centre; and that is the one great truth which, from the beginning, has been the power of God unto salvation,—even Jesus Christ, the same yesterday, to-day, and forever. We may have our private differences of opinions, as the Apostles did, but we all recognize it as the one great purpose of the Church to draw men to Christ for pardon and sanctification, and to induce them to live according to his law. To whatever school of theology we may belong, I trust that there are none of us who are not ready to say 'Woe is me if I preach not the Gospel.'"

As indicating, however, what seems to us an indifference to pressing questions, or a timidity in regard to them, he called "awful mysteries" the very subjects the Holy Word teaches of fully:—

"Our eyes must be very dim, and our ears very dull of hearing, if the flood of light which has been pouring in upon us during the space of eighteen centuries has not made some things more luminous than they were in the earlier ages of the Church. It would be most extraordinary if the Church had learned nothing all this while. It has learned something; it has learned much from its own failures, and blunders, and gropings in the dark; it has discovered the limit of its own human faculty by its vain and futile efforts to penetrate the impenetrable; and it is gradually learning to sit down reverently and be still in the presence of those awful mysteries which can be comprehended only by Him who is himself the great Mystery."

A Solar Myth.

J. F. Clark, D.D., has jokingly showed, in the *North American Review*, how easy it would be to apply a popular theory to a modern subject:—

"How easy it would be, in a few centuries, to turn Gen. Washington and the American Revolution into a solar myth! Great Britain, a region of cloud and rain, represents the Kingdom of Darkness; America, with more sunshine, is the Day. Great Britain, as Darkness, wishes to devour the Young Day, or dawn of light which America is about to diffuse over the earth. But Washington, the solar hero, arrives. He is from Virginia, that is, born of a virgin. He was born in February, in the sign of Aquarius and the Fishes,—plainly referring to the birth of the sun from the ocean. As the sun surveys the earth, so Washington was said to be a surveyor of many regions. The story of the fruitless attempts of the Indians to shoot him at Braddock's defeat, is evidently legendary; and, in fact, this battle itself must be a myth, for how can we suppose two English and French armies to have crossed the Atlantic, and then gone into a wilderness west of the mountains to fight a battle? So easy is it to turn history into a solar myth."

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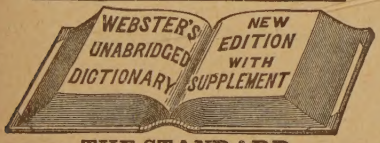

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